

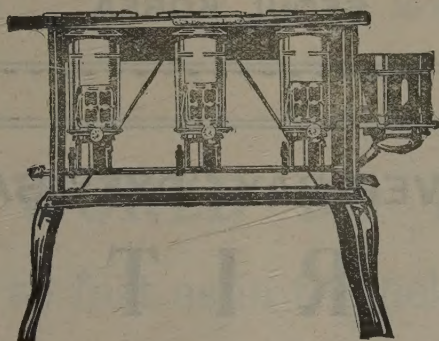
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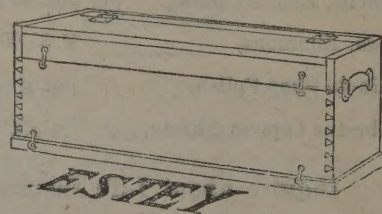
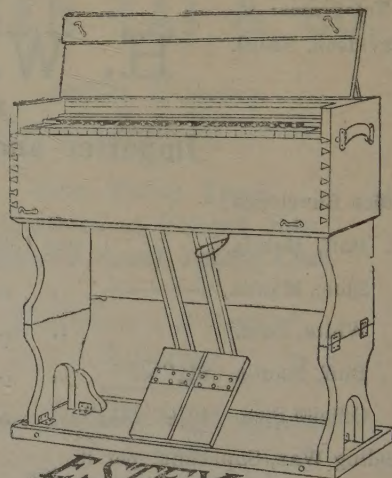
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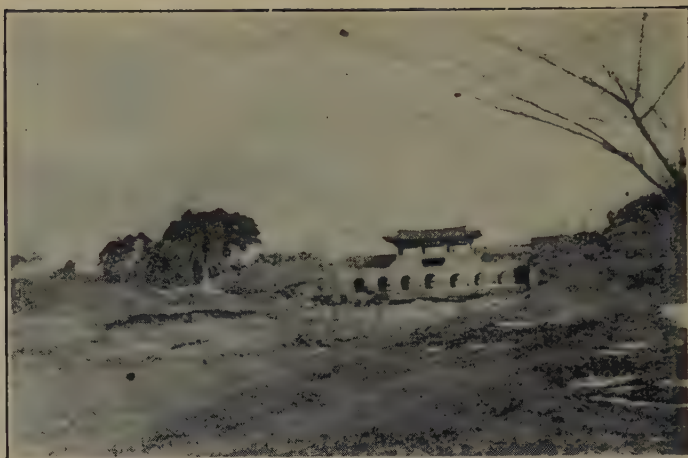
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXI

MAY, 1925

No. 5

Editorial

The North American Missionary Conference

A. F. DeCAMP

TEN DAYS AGO WE RECEIVED two remarkable articles, descriptive of the Washington Conference, for publication in our journal. The articles were unexpected because unsolicited. They simply came, as Goethe says his best thoughts always came, "unannounced, like singing birds saying, 'Here we are!'" One of the writers was a fellow missionary, Harry A. Rhodes, on furlough in the United States, the other writer was a friend, representing the "Advocates," which probably could not contain all the good news he had to furnish and so W. W. Reid favored others, as well. Both writers wrote in the spirit of glad overflow calculated to wheel all readers into a sympathy of overflow, thus insuring the automatic broadcasting of their message! The assurance and strength of both writers suggested that the convention's feet were feeling for the "Rock of Ages" and their eyes, directed upward had glimpsed a gleam of the "Star of Bethlehem," which had re-emerged that it might guide them, as it did the wise men of old, to the natal crib of Christ, in the throne-room of humility; Whom seeing they, with one accord, would fall down and worship, and forthwith shower him with their precious treasures, and thus all vexing problems find solution. At all events, *Humility* was the key-note of this convention and since "Before honor is humility," this convention could not fail to be great!

The opening address was given by the President of the United States who sounded its key-note in the words, "Our civilization is, as yet, far from perfect. Not everything that the men of Christian countries have carried to the peoples of the world has been good and helpful to those who received it. We know that the missionary movements have repeatedly been hampered and at times have been frustrated because some, calling themselves Christians and assuming to represent Christian civilization, have been actuated by un-Christian motives. Those who have been willing to carry the vices of our civilization among the weaker peoples, have often been more successful than those who have sought to implant the virtues."

The world situation was the topic treated, at one evening session, by Bishops Welch and Brent. Bishop Welch confined himself to the Orient. He said that while it seemed creditable that very many Orientals during the last hundred years had joined Christian churches, the humiliating fact remained that only 2 percent of the populations of the Orient has become truly Christian. Bishop Welch declared his belief that misrepresentation of the nature of Christianity by citizens and governments of so-called Christian nations, was responsible for this; and that even now the anti-Christian movement among Chinese students is based upon

the belief that Christianity means western capitalism and militarism and that this fear is drawing non-Christian nations into closer bonds of fellowship and is driving Japan to seek alliances and friendships with Russia and China.

Bishop Brent insisted that Christian principles must be applied to all the contacts and relationships of life,—to society, industry, politics and national relations. Bishop Brent came out flat-footed against war. He declared, "It is time for the Christian church to declare under what conditions that which we ordinarily call murder can become a glorious virtue."—"I say I am against war, I hate war; it is an atrocious barbarity and must be dethroned. God has laid his hand upon the Christian nations and has said, 'No more of this, there is a better way.'"

In a later session, J. H. Oldham spoke of the fundamental rights of all races and nations just because they are *human*. "There is no more reason" he said "that because men's skulls are somewhat different they should engage in mortal combat than that I should strike a man because his eyes are dark and mine are light. I come from Scotch ancestors, and I am proud of it; but I do not believe this would be a better world, if all of us were Scotch. China and India have something to give the world that Scotland has not. Instead of opposing one another, all races and nations should be allies in opposing their common foes—sin, disease and ignorance." Exploitation of weaker peoples was absolutely taboo by the convention which unanimously voted, "If we don't kill war, then war will kill us," and this was the seal on the tomb of war which the conference killed and buried, *oratorically*. The Conference went further, voting.

"Christians cannot exploit non-Christian peoples religiously!" The patronizing "I am holier than thou" pose, serves to annul the message. The attitude, "We are a super-racial caste," contradicts, "He hath made all of one blood." The denominational proselyte can only prostitute the truth. We can only find a cordial welcome in the East as we come in "sheer friendliness and brotherhood." We must respect the call, "Give us your Christ Who will discover Himself to us (who are Orientals, as He was; through the Bible which is an Oriental book), the mystical mysteries of the co-essentiated divine-human life in the Spirit. Rev. Harris E. Kirk, D. D. made an impassioned address on "The Imprisoned Splendor of the Orient," pleading that the church in mission lands be released from Western influence. That we should give to the East the essence of Christianity and let them carry it in their own vessels, to the end that the church of the East might develop improvements over the church of the West. Or rather that both, by waiting upon God might fully develop its indigenous wing; and then, instead of each trying to fly alone and getting nowhere but in a circle and into mutual collision, uniting vitally together, will two wings might mount up as eagles into the empyrean of Christ's presence and power! Mr. Rhodes in his paper says that nothing was more powerfully said in the conference than that it is increasingly urgent that Christ be made central, for the appeal of Christ is to all classes and nations, Christian and non-Christian. We desperately need, not a new study of missions, but a fresh vision of Christ in Whom all fulness dwells and in Whom we are made complete. He may draw us all together unto Himself that so may follow a resurrection not merely historic, as at present, but mighty, because experimental, to the pulling down of strong-holds.

A History of the Korean People

J. S. GALE, D. D.

Chapter XI

WHAT WAS THE STATE of Korea's civilization at the opening of the fifth century and how does it compare with that of Europe? As we mention the fifth century, we are reminded that Alaric marched into Rome in 410 A. D. and brought down to the dust the Mistress of the World. Tens of thousands of Huns were let loose to work their will on the great city. Forty thousand slaves, too, were out to settle accounts for every ignominious lash they had suffered. The gay women of Rome, the soft and gentle maidens, fled for their lives only to fall into the foul grip of the savage. It was indeed Europe's midnight tragedy when culture, refinement, grace, charm, beauty all went down in one vast cataclysm under the waves of Hun, Goth and Vandal. The Dark Ages settled down over western civilization and did not lift for nearly a thousand years. Had it not been for the monasteries where men like Augustine, Caedmon, and Bernard of Clairvaux got their inspiration we had gone back to be savages once again.

Meanwhile in this little country there were signs of great advance in religion, in government, in literature, in art, that leave us of the West far behind.

With the incoming of the Buddha, the easy going master Confucius received a shock and decided to take a fresh hold of his task. Fearing that this new spiritual agency might greatly upset the even tenor of his way he established schools and set about a renaissance. It is a remarkable fact that these two cults Buddhism and Confucianism, have walked together through the history of Korea for fifteen hundred years and yet have never fallen out, or had a real religious war. They have manifested a strong dislike at times, and shown

black looks, but they have never come to persecuting or killing each other. We Christians may well read Kingsley's *Hypatia* with shamed faces when we think that in 415 A. D. the very period we are writing of, she, this fair heroine, was falsely charged with a horrible crime, dragged by a wild Christian mob, headed by Peter the Reader, into one of the churches, stripped and cruelly murdered. Korea knows of no such revolting scenes in her religious life.

Across the Yaloo, on the old site of Kook-naisung, told of in chapter VII, there stands a tall monument—a rough block of stone, twenty feet high, six feet across the face, erected in 414 A. D. while Hypatia was still lecturing in Alexandria. The long centuries that this monument has seen go by would alone make its inscription interesting to a student of the East. It gives first an account of the founder of Kokuryu, Choomong, whom we already know. It tells how he crossed opposing streams on the backs of fishes and turtles, and how he rode the yellow dragon all the way up to heaven. Then it takes up the story of King Kwangkai (廣開大王), whose stone it is, "Peace loving, great king," it calls him. He became ruler at eighteen and was known as the "master of eternal joy." "His grace and virtue reached up to heaven. His power and might filled the world. His reign was marked by peace, while abundant harvests confirmed his righteous rule." "But God was sparing of His blessings," so the record says, "for at thirty-nine years of age he was called to depart this life." On the 29th day of the 9th Moon of the year *kap-in* (414 A. D.) his remains were laid in this tomb, and this stone erected on which his virtues and good deeds are rec-

The Oldest Monument

Europe's Mid-
night Korea's
Noon

ordered in order that they might be known to future generations.

This stone, that the Japanese have really brought to light and given such careful details of in their *Pictures of Ancient Remains* (古蹟圖譜), is a record of their really greatest antagonist. In the year 399 A. D. Silla sent asking King Kwangkai to help her against the Japanese who were pouring into her cities. Kwangkai despatched 50,000 men and from this time on his reign was a succession of hard fights against Japan, in which he was decidedly victor. The Japanese, with their admiration for a stern fighting foe, have made King Kwangkai's monumental remains immortal. Their investigations, the photographs they have taken, the great rubbings that hang in the *Kun-jun Chun* (勤政殿) Palace, all done by Japanese hands, tell of what a strong fearless people the Koreans were in those distant days.

Other proofs there are, as well, of Korea's high attainment. Recent investigations of ancient tombs have revealed a practised hand and a power of imagination hitherto undreamed of. Twenty miles or so to the west of Pyengyang, at a place called Oohyulli (遇賢里) are three great mounds, thirty feet high and five hundred feet round the base. Their masonry is of granite cut in large blocks and built in the most substantial way, the skill shown by the masons being of a very high order. In the inner chamber are two tables of stone evidently intended as stands for coffins. The official record regarding this tomb says, "The walls and ceilings are of granite, decorated with coloured pictures, strong in concept, beautiful for grace, and exquisitely fine as to execution."

The four mural paintings call for special attention drawn as they are according to the symbolic law of Chinese philosophy. To the east is the Blue Dragon (青龍), blue being the colour that pertains to that compass point; to

the west the Tiger (白虎), to the north the Turtle (玄武), and to the south the Red Bird (朱雀). These figures are magnificently done with a power and wealth of detail that leaves one wondering whence they came. The Blue Dragon, with lifted paw and long spotted tongue curling upwards, is a very dreadful monster as he rides by amongst the clouds. His long scaly back has a curve of perfect grace while his motion attended by flames of fire is most lifelike.

The White Tiger is also a wonderful creation; the loose flung tail, the strong rear foot, expressive of the driving force that sends the beast hurtling through the air; the fierce claws; the flashes of flame; the fanged jaws; the hotly glaring eye.

On the south wall is the Red Bird, another wondrous fabrication. It would seem to have a double body with only one leg to each, beautiful scimitar-like wings and a sweep of unlifted tail. Its crowned head has a tip of red above the eye and a live coal in the beak. While the Blue Dragon has charge of *wood* in the east and the White Tiger charge of *metal* in the west, the Red Bird has *fire* as its element in the south.

On the north wall is the strangest creature of all, an unimaginable turtle, lithe-limbed and long, with a snake, its mate, wound in folds about it. These two, both creatures of the shade, are supposed to represent the new year that comes forth out of darkness. They are symbols of the early beginnings of life. Such as we see it pictured on these walls was that distant day's understanding of Chinese philosophy. To whom belonged the unknown artist's fingers? Even after one thousand years these pictures still hold their own.

Some great king was buried here and given as companions these symbolic emblems. They were to be his guardians to insure him safety through the ages to come. Around and about the pictures are other representations. One of fire, matchlessly painted, was once thrown on the screen before a Boston audience and "brought down the house."

Not far from these three tombs, and about fifteen minutes walk from the Shinchido Station on the Chinnampo line, is another very wonderful palace of the dead, that belongs to the century of which we write. It is called the *Twin Pillar Tomb* (雙楹塚). A few years ago it was but a dishevelled mound, no one knowing what it contained; today, with the imprint of the archaeologist's hand upon it, it has become one of the rare survivals of a long forgotten age. Through the kindness of the Government you are given a permit to enter. The low gate is unlocked to let you in, and you step down into a passage about twelve feet long, five feet wide, and seven feet high. On the walls are pictures, pictures evidently of times then present; men, women, horses, oxen, etc. On the east wall is a canopied cart drawn by a bullock. Under its outer covering, tent-roofed in shape, and hung about with lanterns, is a yellow topped palanquin. That bull fully accoutred, is harnessed into the shafts with the driver on his back. A woman in a full-pleated English skirt walks behind. A warrior, with pike in hand and dressed in armour, rides a horse equally clad in mail, showing only his head, his tail, and the tips of his hoofs. Here we have a comprehensive picture of these ancient days of Kokuryu, of which so little is told in history, days when our wild Saxon forefathers were landing in Britannia.

On the same wall, are three stately ladies with caps of white bands, closely fitting dresses, jackets and full knife-pleated skirts. A touch of rouge still adorns each long forgotten cheek. True to life are they even today, for behold here is a soft looking individual of the male sex who droops his eyes before these fair ladies.

Ancient Dress
Fashions

On the west wall is a gallant horseman, his quiver on his back and two feathers in his cap, riding forth, his reins in one hand and a banner in the other. The equestrian gear of those days would seem to say that the Kokuryuans were a well-mounted people.

Between the long entrance passage to this tomb and the first chamber, there is a small gateway of about three feet by four, with demon guards on each side painted on the walls. In the dim underworld you can see their rolling eyeballs flash lightning from their sockets as you go by.

When you enter the first, or outer chamber, you are in view of the octagonal pillars that give the tomb its name—Twin Pillar Tomb. They stand between the two chambers, the outer and the inner, and are about fifteen inches in diameter and seven feet high. They each have an artistically cut capital and base, are red in colour, and are coiled about by a yellow scaly dragon.

Passing between the pillars we come now to the inner chamber which is nine and a half feet long, nine feet wide, and about the same in height. Imitation pillars are painted at the corners which doubtless would have greatly upset Mr. Ruskin. The Red Bird appears on the south wall above the door walking, like Daniel's companions, unhurt amid the flames. Other decorations appear, the Seven Stars that are supposed to circle round the Celestial Throne; the *Taikeuk* (太極), a picture of the Yang and Yin. There are besides on the ceiling the three legged crow that sits in the sun, and the squatty toad that occupies the moon.

On the east wall of the inner chamber move a procession of women, some in plaited skirts, and some in spotted dresses, jacket and skirt, red and black, and black and red. In the midst of these, walks a Buddhist priest very elaborately arrayed in what might seem cassock and stole. He carries something in his hand while before him goes a woman with a flaming candle on her head. Thus amid China's symbols, that touch every nook and corner of the chamber, walks the Buddha all serene. It is indeed a picture of the moderation that obtained in the religious world of those ancient days.

The west wall of the inner chamber is so

marred and blurred that it is impossible of interpretation; but the north wall is clear to the eye and most interesting. Here sits His Majesty the King and Her Highness the Queen in a special pavilion under a wide and highly decorated canopy. Tongues of fire flash up just over the pavilion back of the royal seat. The king has a horsehair cap on his head and wears a red robe. His Queen is likewise in red and so they sit in state while the world walks by in fear, or bows at their feet. To the left of the pavilion there appears to be a pair of dragons but whether they are holding a friendly conversation, or joined in mortal combat, who can tell? A yellow matted walk leads up to the king's seat, while his discarded boots have a prominent place on each side. The king's face is kindly and courteous, and, like the Buddha, his ears are large so as to hear the voices of his people.

Who was this king? Was it Changsoo (長壽王) who came to the throne in 413 A. D. and reigned for seventy nine years? Perhaps! No inscription remains to tell us.

A visit to this tomb is like a walk through Korea's fifth century. How beautifully dressed her people were! How keen their sense of graceful line and colour! What dainty hands they had for tracery! What a highly gifted state they were that could ride forth so gallantly accoutred for war and so artistically decorated for peace.

So much for Korea's objective world of that day. How about her inner man? Was he brave, unselfish, truthful? Of all the heroic men of the fifth century that I have been able to find the world over, Korea's hero, Pak Che-sang (朴堤上), surely stands among the first—a man who had within his heart ideals greater far than life itself. He seems to have had no son but only daughters, three or four of them. Doubtless he was their great chieftian and they his attendant fairies.

In the year 418 A. D. the king of Silla gave a call for volunteers, someone to rescue his

brothers and bring them safe home to him. His father Silsung (Truly Holy) (實聖王) had fallen on evil days and had come under the hammer both to east and west. His second son Pokho (卜好) was a hostage in Kokuryu and his third Misahun (末斯欣) a hostage in Japan. The old king had died without seeing his children again and Noolchi (訥祗王), his son, was now on the throne. His desire was to have his brothers with him but no way seemed open for their return. Someone suggested Pak Che-sang as the man he needed, true-hearted and brave. Call him. Pak was called. Would he be willing to give thought to the deliverance of the king's brother? It is difficult and dangerous," said the king. Pak's answer was "I have always heard that the loyal courtier never thinks of danger or difficulty and that he has no fear to die. If we talk of danger or difficulty we shall lose sight of the spirit of devotion. Quite unworthy am I of so great an honour, and yet I shall do my best to see Your Majesty's commands carried through."

Thus he went. He met the King of Kokuryu and said, "I have heard that a great king's hold on the hearts of men is by confidence and good-will only. To keep a friendly prince a hostage denies wholly the spirit of confidence. Your prisoner Pokho is the beloved brother of our King of Silla. Ten years have passed since he was taken, during all of which time the king has longed for his return. I count on the great heart of Your Majesty to give consent to his being set free. By this you will rise to the place of king indeed, and your esteem will be enhanced in all the hearts of Silla." The King of Kokuryu, Changsoo, moved by this appeal, at once gave consent, and home came Prince Pokho. Changsoo may have been the king through whose splendid tomb we have just made our way.

How rejoiced Silla was at this valiant service. Then came the greater and more difficult task of Japan. "Only by strategy, not by appeal," said Pak. "Ad-

vertise me as a rebel making my escape, and lock up my wife and daughters. This will give me a good start." Without farewell or any word to speak him *bon voyage* he landed desolate and alone in Japan. "Flying for your life? Eh?" "Behold me and see for yourselves." was Pak's answer. "What about rumours that Silla and Kokuryu mediate an attack on Japan? Will you lend a hand to thwart it?" "Certainly!" So Pak was engaged for the defence of the west coast and came daily into touch with the exiled prince. On one auspicious night when a mist lay over the water Pak had him shipped off by row-boat while he, himself, remained behind to hold back suspicion as long as possible. Prince Misahun got safely home, while Pak was arrested and brought before the king. "You promised allegiance to Japan and now you have acted the part of traitor?" was the question. "I did it for my king" said Pak. "But you are a minister of Japan and at her service." "A dog of Kerim (Silla) I may be, but never a minister of Japan." According to ancient custom he was put through various forms of torture, but not a word could they wring from him. Finally he was burned alive but his last shout was "Long live Kerim!"

After one thousand five hundred years his

memory is still fragrant. Prince Ito, it was, who had printed the different histories in which these valiant deeds are recorded. So fine a piece of *bushido* appealed to him and he feared lest the old records should be lost forever.

Pak Che-sang's wife we are told followed hard after her husband till she reached the Chi-sool Yung (Eagle Record Pass 鷲述嶺). There she learned that he had already gone and there she died. A very ancient song that commemorates her spirit runs thus:

Who first built ships to force this sad farewell?
Would that the wind and storms might block his way.
Who made the sea to bar all safe return?
Had I but power I'd sweep the sea away.
Who gave the savage leave to kill my lord?
Would that the deeps might whelm his island o'er.
I'd cross mid-air had I but wings to fly,
An eagle bird that scorns the miles of space.
A spirit I'll return to guard this pass forever.

Today a little shrine ornaments the hill-top. An added note to the old record says that Prince Misahun married Pak's second daughter.

Such is a glimpse of Korea's far off fifth century. We see her people; we seem to hear their voices; we behold their dresses. We see their *esprit de corps* and kindly treatment of each other. We behold their devotion that leads down to death itself.

Dr. C. I. McLaren was prostrated with pneumonia early in April and became dangerously ill. The crisis was reached by the middle of the month when, to the great relief of physicians and friends, he began to rally and is now convalescing.

We learn that Miss Wambold, who has long been seeking some way of access to the young women workers in the cigarette factories in Seoul, has hit upon the plan of working among them at 6:30 in the morning, while they are waiting for the factory gates to be opened.

Mr. A. Gordon Bradt, Assistant District

Secretary of the Presbyterian Board of Foreign Missions, North, for the District of Chicago, spent the first half of April visiting mission stations in Korea.

In the evening of April 2nd Mr. Will L. Nash and Miss Margaret L. Light were married, Rev. W. E. Shaw, of Pyengyang, officiating. The commodious Methodist Church at Chongdong, Seoul, clad in festive dress and tremulous with music, was filled with sympathetic friends, and constituted a fit setting for the event of joy.

Animism in Korea

W. M. CLARK, D. D.

(Continued from April Number)

ASTROLOGY, LIKEWISE, has long been practised in Korea and by the stars it is possible to know whether the following year will be fortunate or whether it will bring poor crops, famine, pestilence and war!

The traveler into the interior usually sees near the entrance and at a little distance to a village hideous, wooden idols. These have Chinese inscriptions carved on them proclaiming that they are the greatest and finest under heaven! Some claim that originally these were mileposts, but the usual explanation is that they are put there in order to frighten away the evil spirits that come along that path and that otherwise might enter the village. These devil-posts are seen all over Korea. In certain sections large piles of stones are seen near a village. On top a long flat stone is set up and around the caern or the topmost stone, straw rope is tied. Of this, too, the explanations are various—perhaps the most common being that it is designed to keep fire from breaking out in the village.

Again before villages one sees tall poles with a section of pronged wood set on top of it and on top of this in turn three wooden creatures, live ducks. The meaning of this, too, is obscure, but it is evidently to ward off evil spirits. One Korean has told the writer that these were formerly put up to indicate that there lived in that village one who had passed his 'Kwaga' or civil service examination—similar to the old Chinese examinations. This may have been the origin in certain sections, but in North Chulla the significance seems to be that of keeping out the fire god.

Stories of hob-goblins and fairies are very common in the 'land of the Morning Calm'—Some of the pranks that are played by these hob-goblins remind one of those played in Ireland and Scotland or on the Continent—if we are to believe our story writers! The long

iron kettle in which the Korean housewife cooks the family's rice is the most important fixture of the kitchen—and it is truly a fixture—firmly bedded in mud above the fire-place in the rude kitchen. Now sometimes the hob-goblin, with a marvellous display of strength has been known to put the lid of the kettle inside the kettle! This lid, normally, projects somewhat beyond the edge of the kettle and as both are of cast iron the feat would seem impossible!

Again the calf, belonging to the household is found in the morning tied and suspended in the branches, of a large tree in the neighborhood; or the clothes of the master of the house may mysteriously disappear and be found hung on trees near by. Again a fire may start mysteriously—and plainly be due to fairies! These examples may give you some idea of the world in which, until recent years, all Koreans lived—a world in which the vast majority still live today.

Deserving of special notice in this connection are the cases of demon-possession that one is almost sure to see if he remains long in the Far East. Any one particularly interested in this matter would do well to read Dr. Nevin's book on this subject. He treats of the matter only as concerns China, but the phenomena are essentially the same.

It is very difficult for the man trained in an atmosphere of modern science to believe that in this age there should be any such thing. However, it is not *a priori* impossible that such a thing should exist and many western critics find themselves obliged to say that in their judgment the cases cannot all be explained away merely by considering them as one form of insanity—having no relation to demons at all.

The writer has not had the opportunity to conduct any extensive investigations along

this line. Two experiences, however, may be narrated.

1. The first concerns the case of a woman who, before she became a Christian, had been a devotee at a nature shrine on a peculiarly shaped mountain with two peaks like the ears of a horse, so that the mountain was named :—"Horse-ear" mountain. It often happens in non-Christian countries that peculiar natural objects become associated with shrines and the worship of local deities. A great many men said to have become crazy through worship of the spirit at "Horse-ear" mountain and this woman had become possessed of the spirit which used her as its organ of speech. Her sister became a Christian and brought the afflicted one to church and she too believed and was cured—nor did she have a relapse during the years that she attended services regularly. However, she moved away and ceased to attend church. Soon she began to be troubled by the inner voice of the evil spirit which had formerly possessed her. It was after her constantly, telling her to speak blasphemously or to do violent things—apparently—and so she interpreted it—seeking to regain its lost dominion over her. She told me it was agony to resist, but so far she had not yielded. We had prayer and read the scripture with her and she seemed to be much comforted. What the final result was I never knew as she moved away from that region.

2. Another case concerns a young girl who had been used as diviner by her mother for several years. Finally the mother moved to a new locality and arranged for the marriage of her daughter to a young man who knew nothing of her past history. After the marriage the husband discovered that the wife had been a soothsayer and at times seemed to be subjects to fits of demon possession. He made preparation to divorce her, but he had become interested in the church and an attendant so he referred the matter to the local pastor and myself as I visited the church to conduct ex-aminations.

The case proved very puzzling and interest-

ing. At times when the girl was in her right mind she enjoyed attending church, but, when possessed of the demon, church or a hymn or the name of Jesus was disturbing in the extreme and she broke out into vile imprecations speaking as though for another (presumably the demon) and in terms of hate of Christianity. Even in this state she showed an extraordinary knowledge of the real essence of Christianity as opposed to all that is vile and false and upon one occasion she is said to have rebuked a church officer for hypocrisy alleging wrong deeds that the people themselves did not know of and which she as a comparative stranger could hardly have known. It afterwards appeared that her charges were correct.

In reciting these two incidents the writer is aware that the evidence is too imperfect to be scientifically satisfactory, indeed, it would scarcely be worth while considering were it not for the fact that we find in non-Christian lands such a weight of evidence of this kind as to lead many to feel that even today, in countries under the power of the forces of evil demon possession is a reality and resembles closely that which is described in the New Testament writings.

What now, is the conclusion of the whole matter? What message has Christianity for a people who see evil and malignant spirits watching on every side to do them harm? Let no one ever persuade you that the heathen having a perfectly satisfactory religion have no need of Christianity! Such is far from being the case. It is our privilege to preach a Gospel that means deliverance of those held so long captives to fear and who are under the bondage of the Powers of Darkness! Christ means to all who accept Him release from bondage and a translation into the glorious liberty of the sons of God and upon His Christian Church has He placed the burden of carrying to every nation that message, that eventually shall banish Animism from the world and substitute for it a belief in the one true God—a spirit, indeed, but infinite in all His attributes and wonderful in the Love bestowed upon all His children!

Dr. K. S. Oh (Oh Keung Sun)

Dean of Severance Union Medical College

A. I. LUDLOW, M. D.

ON OCT. 4, 1878, in the ancient city of Kongju, the cry of a Korean infant announced the beginning of the twenty-second generation of the Oh family. True to the traditions of his ancestors this son was thoroughly instructed in Chinese and in the fall of 1894 entered Pai Chai Academy of the Northern Methodist Mission, in Seoul. Not many months elapsed before he was baptized by Rev. H. G. Appenzeller and the subsequent years proved this student to be a most sincere follower of the Master.

Dr. A. J. A. Alexander, a former missionary of the Southern Presbyterian Church, recognized great possibilities in young Oh, now a graduate from the academy, and offered to take him to America for further study. Oh accepted this opportunity with great eagerness and after spending two years at Genter College in Danville, Ky., took a course in medicine, receiving in 1907 the degree of M. D. from the Hospital College of Medicine (now the University of Louisville). Inspired with the desire to devote his life to the welfare of his own people, Dr. Oh returned to Korea and engaged in work at the Southern Presbyterian Hospital in Kunsan, at a salary of fifty yen (\$25) a month. In 1910 he was transferred to the hospital of the same mission in Mokpo where he also acted as principal of the John Watkins School.

Within three years, as a result of an appeal from the Severance Union Medical College, Dr. Oh was appointed to the staff as a representative of the Southern Presbyterian Mission. In this capacity Dr. Oh has been a most valuable asset to the Severance Institution. A year of special post-graduate study in diseases of the skin, at the Tokyo Imperial University and his efficient direction of this department at Severance have given him general recognition as one of the best authorities on this subject in Korea.

The election of Dr. Oh, in 1920, as Dean of the Severance Union Medical College marked an important advance in the history of the school. Careful in every detail of his office, strict with the students, yet sympathetic and fair, courteous to all, it would be difficult to find anyone more fitted for the deanship.

Dr. Oh's activities are far from being limited to his duties in the medical college. Soon after coming to Severance he was elected a member of the Board of Directors of the Seoul Central Y. M. C. A. and became an active member of the West Gate Church. The appeals of so many beggar boys on the streets of Seoul moved Dr. Oh to special effort in their behalf and in 1920 he was one of the organizers of a society to care for orphans. This work has grown into the Seoul Orphanage Home. It is a joy to witness the devotion of the orphan boys as they rush up to Dr. Oh shouting, "Uncle! Uncle!"

During the recent cold weather Dr. Oh leaving the comfort of his home one mid night, searched the haunts of the beggars and rescued ten boys from freezing to death. Such is the spirit of this man whom we delight to honor.

A member of the Midong Public School educational committee, a director for public social work in the city of Seoul, a member of the Leper Committee of Korea, a municipal councillor of Seoul, chairman of the Society for Abolition of Prostitution, and Secretary of the Society for Prevention of Cruelty to Animals a member of the Union Charity Committee, Dr. Oh exerts a powerful influence for good in the community.

It has been the good fortune of the writer to be associated with Dr. Oh since 1913, in class-room, hospital and clinic. I am proud to number among my friends this physician and dean, scholar and teacher, father of the orphans and friend of the fallen, Dr. K. S. Oh, who follows the example of his Master going about doing good.

The Excellence of a Translation

J. S. GALE, D. D.

AS EVIDENCED in the half-yearly meeting of the C. L. S. trustees we are surely perplexed by the day we are in, and the conditions that confront us. If we look at the market of today and the general reading public there is really nothing that we can supply that will wholly meet the wishes of an age like this. A world imbued with the spirit of yellow-backed literature will turn up its nose at a book even like *Tom Brown's Schooldays*, yet Tom will live after all the yellow backs are forgotten. Pilley's book *Stepping Heavenward* and Mrs. Norton's *Wonder Book* have a better fighting chance as they touch the world of women, but as far as the rest of our literature is concerned we shall just have to do the best we can and make our way by slow degrees. We shall have to work for the general Christian community and the general public, rather than for the School-boy's passing notions of the day.

Some of the rules of composition come back to me again and again, rules as true of Korean as they are of English :

1st *A book must read.* Whether it be in the chopped-off style of today or the style of the longer paragraph it must convey a meaning clearly and concisely.

2nd *It must introduce the reader to persons, places or ideas that are worth the while.*

3rd *It must have a definite Christian background introduced in a way that is interesting.*

If the book, the paragraph, the sentence has no clear meaning then there is an end to it. This, by the way, is the leading fault of manuscripts sent us in these days. When the question is raised the Korean translator has more than once taken refuge in the excuse. "But that's the fault of the English. My part is all right."

Again a book must lead the reader on to meet people worth meeting—as the old Bible

pre-eminently does. It should bring you to places worth seeing, whether by the travels of Arthur Young in France in 1787 or Bulwer-Lytton in Pompeii. A book that makes places live in your sight, places that you have never seen, belongs to the realm of good literature in every language.

New ideas are ever of value and when a book offers them it is worth the reading. Shakespeare says, "There is nothing either good or bad, but thinking makes it so." True enough, ideas rule the world, but not all popular ideas are right.

Arnold Bennett the Englishman is up to date, one of the best sellers the world over, but I do not read him. I have read three or four of his books and he never takes me where I want to go ; never introduces me to people I want to meet ; his ideas are all those that I want to get rid of, if ever I did have them. Bernard Shaw and Bertrand Russell likewise.

Our books need a definite Christian background and yet we must not confine ourselves too much to what may be called strictly Christian propaganda. I get much more of a spiritual uplift by reading *Quo-Vadis* than I do by the multitudinous pages *Strong's Theology*.

Also they must be interesting. Books done from the English are so likely to be deadly dull. As I mentioned before, *Ben Hur* was tried in the *Christian Messenger*, but it shortly died the death from sheer exhaustion, not enough *keuoon* (strength) in it to draw a last breath ; and yet where shall we come on a finer piece of imaginative literature that does its part better than *Ben Hur* ? The translation was at fault. Samuel Johnson, one of the greatest critics of the English tongue, if not the greatest, says, "The first excellence of a translator lies in his producing pages such as may be read with pleasure by those who do not know the original."

After our half-yearly meeting I feel that it

is fitting that we take stock once more, see where we are and try to do better.

Among slow-selling books I have looked over the *Story of Joseph*. I find in regard to this book a note in my record dated Feb. 13th, 1923 which says, "The title is defective from an Oriental point of view, and the poem that opens it is not a poem at all. The translator forgets that poetry hangs largely on the manner of expression. As the ideas expressed here are quite common-place, from the Christian point of view, the manner of expressing them must come up to a high level to make it poetry at all. The book is well done, in part better than the average, while again in places it becomes involved in the English idiom and fails to convey sense. It is a book built on modern principles, even to interrogation points being scattered through it. While it does not tie up its sentences with a *yutta* it deals constantly with such words as *in-saing*, *saing-whal*, *heui-mang*, *whal-pal*, the principle stock in trade of the student of today. With a little going over it is a book that ought to stand in another list than that of slow sellers.

As regards the *Gospel as Sung* of which I am unfortunately one of the authors I am exceedingly disappointed. How the master of a house who is a Christian man could ever hope to find a better book to open up and sing off to his children I cannot imagine, and yet today I have to stop to remember that Korea has given up her old manner of singing off the book. In the years 1898, 1899 it took my man Mo two hours to sing off the *Two Friends* to the town folk of Anpyun, Moon-chun and elsewhere; a crowd that listened with breathless interest, and later became established churches and part of the Wonsan field. The singing off the book was one of the mightiest instruments at Korea's hand, and yet today she has not

only given it up but counts it a sin so to sing. Recently a good Christian worker whom I know of, who felt the breath of spring in his nostrils, the joy of life, forgot for a moment and sang out in full fettle *Wha-ran Choon-sung man-wha pang-chang* "The flowers bloom, the spring is here, Come all my friends and see the hills." Suddenly he caught himself and said, "Here I am singing an ungodly song to this ungodly tune." He knelt down then and there, wept tears and prayed and asked forgiveness. Things like this make me think that the present generation of Koreans is stark mad, not excepting Christians. They dare no longer sing or intone according to old Korean custom, the church will have none of it, hence this book will not sell. In Yundong Church three Sundays ago when asked for a so-called voluntary the choir sang, I know not what words, to tune of "Old Black Joe" and felt that they were quite up to date indeed. In the year 1889 a Mr. Powers was here, an electrician from Washington, D. C., a very kindly gentleman, who went daily into the palace to oversee work being done. He once said to me, "When I see the foolish way in which these people do things without any appeal to common sense I could sit down and cry." So could I when I see Korean intoning forbidden and "Old Black Joe" thrust under our noses. Will someone please write a book entitled *Common Sense and Music* for the C. L. S.

I think, however, that Korea will awaken by and by from her bad dream and come back to using her brains instead of following a line of pure, senseless imitation. All we can do as far as I can see is to make our books readable; make them tell something worth while; make them interesting and true from a Christian point of view and go ahead.



The Two Sacred Places of China in One Day

H. A. RHODES

Part I. Taishan

IT HAPPENS that they are within fifty or sixty miles of each other—Taishan, the Sacred Mountain, at Taianfu, and the Grave of Confucius at Chufu, both being stations on the Peking-Pukow (Nanking) railroad. Nevertheless we were advised that it is almost impossible to visit the two places in one day. And we had but one day since we were due in Shanghai for our steamer.

Accordingly we reached Taianfu Saturday night, June 14th., 1924, for a Sunday's rest and visit with the Methodist Episcopal missionaries there, and with a plan in our minds for visiting both places the following Monday, but not to insist upon it against the advice of our friends who lived there. Fortunately everything was in our favor. The weather was fine, the rainy season not having begun, and the moon was at the full.

We started out for the top of Taishan at 2 a. m., which is just the right time in hot weather, as we were at the top of the mountain a little after seven, having stopped at a delightful look-out resting place two-thirds the way up for a breakfast of sandwiches and coffee.

My guide book says, "Pilgrims went up the Sacred Mountain to worship the one Supreme Ruler before the time of Moses. All the great heroes of China including Confucius, have stood on the top of Taishan, and the memorials of their presence still survive. The route up the mountain passes by the temple in which the Boxers began their ceremonies which were to lead to the murders and outrages to 1899 and 1900. During all the journey to the summit, a distance of 15 miles, the traveller is constantly passing temples and memorials, with all of which there is some history connected. Taianfu also contains the famous Tai-Miao, a temple dedicated to Taishan, the Spirit of the Mountain. The spacious courts

which cover about forty acres, are filled with memorials to the visits of emperors and other famous men. In one of the side courts are five living trees said to date from the Han Dynasty (206 B.C. 220 A.D). It was in Pingyin about forty miles west of Taianfu, that the Rev. S. M. W. Brooks of the S. P. G. Mission, met martyrdom as the first victim of the Boxer uprising in December, 1899."

It happens that the gate keeper at the mission compound at Taianfu is head of the chairmen's guild and secured our men for us. He is one of the biggest-bodied men I ever saw, and a Christian. Since leaving there I was told that at the time of the Boxer uprising, this man got through to Tientsin to warn the missionaries of their danger.

The route up the mountain is paved to the top. On the way there are said to be six thousand stone steps. I think these must be also nearly as many dogs and beggars. The uncomfortable chair on two short bowed poles, sits high on the shoulder straps of two men who carry you up, walking horizontally most of the time, except when they invite you to walk which is frequent. The most uncomfortable part of the uncomfortable ride is when the men shift shoulders and sides. They run around in a circle and toss the passenger like a rubber ball in making the change.

On the top of the mountain which is more than a mile high, are a number of temples, and the view is superb. I was more interested however in a drove of fat and sleek cattle grazing on the top than in the dingy-walled, image-inhabited temples. Just as we started down, Miss Esteb sprained her ankle which looked serious if there was much walking to be done, for upon trying it a few minutes I discovered that walking down is very much more difficult than walking up. There was nothing to worry about however and our ad-

miration for our chairman increased by leaps and bounds. They did not ask us to walk, and the four men to each chair, two to a shift brought us down the on the run part of the time, in two hours, to the railroad station for the 11:40 a.m. train. It is a long to be remembered sensation to be sitting high between the shoulders of two men, going down hundreds of 45 degree angle stone steps, with the men running part of the time, when but one miss-step might dash you to pieces on the steps far below. But not one miss-step did they make in the whole journey. The whole trip occupied about nine hours at a cost of \$1.09 Mex. (\$.50 U. S. currency) per chairman.

We saw something of the tread of countless pilgrim feet. As we neared the summit, those who had spent the night there were starting down. It was pathetic to see Chinese women young and old stumping up and down those stone steps on their stubs of bound feet. Foot binding is still not a thing of the past in China even among the little girls. As we descended we met a long line of pilgrims coming up—old and young, men and women the rich riding in canopied chairs, the poor and decrepit toiling up by slow stages, bowing toward the summit as they went. Our four chairman each were having a picnic as the Chinese rich employed but two, and the riders did not seem to be walking nor their chairmen resting. Religion is strong but money and custom and the love of luxury and ease are stronger, and the under classes suffer. This is true generally speaking but especially in the Orient.

Part II. The Tomb of Confucius

From Taianfu. A few hours on the train brought us to Chufu. At once the Station Hotel-keeper inquired, "Shall I order a cart for you?" guessing at the purpose of our coming, and it was ready in a few minutes. To those who have never ridden in a Chinese cart, the six mile ride each way is worth making the trip. Most foreigners on their first ride, declare that Chinese carts are the invention of the Devil, and our frisky mule with his

young spirited driver and the springless closely covered cart over the usual Chinese road of bumps, stones, and ruts, did not cause us to form any other opinion—our only consolation was the faster we went, the sooner it would be over and the less dust we would have to eat. The "honorable lady" returned with dress torn, hat pins out, a bunch of keys lost out of her bag, and with numerous black and blue spots which she exhibited proudly to her friends for days. Of course we did not know how to ride in a Chinese cart. But what could you expect? Instead of having a padded cell, the hotel keeper gave us but two pillows. We saved our lives only by riding alternately on the shaft outside—that is the choice seat.

As we alighted, a company of loafers led us up the long tree-lined avenue to the tomb. One of them was drunk enough to be talkative and obnoxious, and big and evil looking enough to make trouble had we crossed him. A great enclosure of hundreds of acres surrounding the tomb, is walled in. Except in the immediate vicinity of the grave, there was not much evidence that the grounds are being cared for, and while doubtless there is a keeper, we did not meet him. Our price of getting out was to buy two pen-pictures of heavy-whiskered Confucius as he is represented to be.

Again I quote from the guide-book: "Chufu in many respects is the most famous place in China. The Confucian Cemetery is located one mile north of the city. At the entrance stands a tablet, bearing characters which translated mean 'the Most Holy Forest.' The traveler then passes down a long walled-in road, on either side of which stand wonderful cypress trees of great age. Turning to the left one soon comes to a beautiful stone bridge over an artificial river, dug by one of the ancient emperors. Proceeding, one sees on every side, monuments to the visits of great emperors and sages, and finally comes to the Hall of Offerings, in front of which stand two stone men, of whom the one on the right is Wu-ti, a soldier, and the one on the left, Wen-ti a

scholar. Passing through this Hall one enters the inner inclosure in which are the tombs of Confucius, his son and his grandson. On the right as we enter is a tree planted by a devoted disciple of Confucius, who mourned six years for his master. Along the way are several small buildings commemorating the visits of emperors. Directly ahead is the tomb of the Confucius himself. It is a simple mound about ten feet high. On the side stands a beautiful old accasia tree. In front there is a simple tablet with three steps leading up to the incense burner and sacrificial tablet, both of which are made of stone. It is said that after Confucius' death more than 100 families of his disciples lived around this tomb mourning for three years. At the left of the tomb is a plain building marking the spot in which Tsu Kung mourned his death six years."

The predominant color on the buildings and tablets is red but the lettering on the tablet of Confucius is written in gold.

The road from the cemetery to the north gate of the city is lined with cypress trees, many of them now dead, with stone bridges and gates over imaginary streams and entrances, and with numerous tablets.

"The Confucian Temple occupies about one-third of the entire area of the city. The outer courts are full of memorial buildings put up by various emperors. As the visitor enters the main courtyard he finds to the right the stump of a tree supposed to have been planted by Confucius himself. To the north is the apricot altar where Confucius used to sit under an apricot tree and teach his disciples; further north is the main building. Here are ten of the most famous and beautifully carved pillars in the world; the carving of the dragon on these pillars is from four to six inches in depth and is of exquisite workmanship. The main hall is 78 feet high, 135 feet long, and 84 feet deep. In the center of the hall is the image of Confucius and a tablet to his spirit, in front of which stand the tables upon which the annual sacrifices are offered; on the right and left are the four secondary sages and the 12

disciples. To the left of the main hall is a small family temple in which are several monuments giving the genealogy of Confucius. South of this is an old well dating back to the time of the great sage. (500 B. C.) Back of the main hall is a temple to the wife of Confucius. To the right of the main hall is the temple to his father and mother. Along either side of the main courtyard are tablets, incense-burners, and tables to the 72 chief disciples. There are now more than the original 72 commemorated. In the south yard is another large two storied building dedicated to the god of literature. The residence of the Duke of Chufu who is a direct lineal descendant of Confucius is just east of the main temple."

Just why the numbers 4, 12, and 72 should conform to similar numbers in Biblical literature I do not know. The central pillars supporting the roof of the main temple seem to be one piece of timber, 70 feet or more high and four feet or more in diameter at the base.

We were back to the railway station hotel before 8 p. m., having made the trip in five hours at a cost \$2.00 Mex. for cart, \$1.00 for tips, and \$2.00 each for dinner and tips, resting in the hotel comfortably until we left on the night express south at 2 a. m. It had been a twenty-four hour day of sight-seeing.

Naturally we had not a few thoughts about the great sage, Confucius. As I rode back from his tomb over the flat uninteresting country, I wondered as to where he had gotten his inspiration; the city of Chufu itself is a slow sleepy country town. The Psalmist "lifted up his eyes to the hills," but Confucius could hardly do that except to the low lying hills to the north, where is Taishan. Who knows but that the influence of this sacred mountain and of the one supreme ruler that is supposed to dwell there, may have started Confucius on the way to high thinking.

The lesson of Confucius is the power of mind and of morals and of the spiritual and of the pen. We think that there is power in money, in material resources, in great armies and navies, and there is plenty of evidence

that there is power in all these things. But with Confucius there was none in these things and he cared for them not. He lived his life in an obscure country town and had only brains with high moral ideals and a spirit to commune with the Eternal Spirit, and for more than two thousand years he has swayed the minds of one-fourth of the human race. During all that time rulers, emperors, generals, statesmen—the great ones of the earth have done him obeisance. Confucius! Teach us to live simply, and think highly, and shun

evil, and be true to the light that we have, even though it be dim. As thou wouldst have recognized the higher ethics of the Great Teacher and perhaps have worshipped Him, so may the multitude of thy disciples soon learn that He is the Fountain Head of all moral teaching, and the Saviour from sin, and that He is the Revealer of that one Supreme Spirit whom the countless millions of China for many centuries have ignorantly supposed as dwelling only on the sacred mountain of Taishan.

The Work of the Social Service Committee.

BY DR. C. I. McLAREN

THE FEDERATED Missions in Korea appoint a Social Service Committee. What is its work to be? Bound up with our answer to that question is our conception of the polity of the church in the world. Should a social gospel be set forth? Is such a "gospel" really good news and true, and is it in fact Christian to make our question more practical: Can industrial and economic injustice be abolished and all men secured in a sufficiency of the things needful for the body? Can temperance be established nation wide, world-wide? Can vice be done away with and purity become the rule of society? Or to push the question further to its national and international implications: Can politics be made clean? Can righteousness be enthroned as the determining consideration in a nation's policy? Can peace effort abolish war? Can immigration laws be brought into harmony with the spirit of Christ? Is it wasted effort to strive for such ends as these? What is the church to do? How are her energies to be directed?

Meliorism believes in progress; it is satisfied in its belief that the world shows improvement; things are not so bad and they may be made better still. Some day Utopia will be achieved. (see article in Jan. No. of "International Review of Missions" by A. G. Hogg.) Pessimism despairs of the world—it is incor-

rigibly bad, is getting worse; it must go its way to swift destruction. The Christian faith is both broader and deeper than these views. With it hope abides, yet in it too is a place for a certain and proper pessimism (may we call it) that admits, in a sense accepts the persisting fact of evil in the world. The Master taught us of the wheat and the tares that grow together till the consummation of the age. Abundant harvest of good is sure, but evil also grows till its final judgment and destruction. Christ taught of a kingdom already come while He was still on earth. He looked forward to a consummation "as lightning cometh from the east and is seen even to the west". But of more arresting interest still in illuminating the problem of what is to be the time the manner and the progress of Christ's influence in the world is that amazing statement of His to the men already resolved to compass his death. "From this time* on ye shall see the Son of man sitting on the right hand of power and coming on the clouds of heaven". It would be difficult to conceive a more definite statement of then commencing and the continuing coming of Christ in majesty into human affairs.

Can war be abolished? Yes and no. Yes in fact whenever the Christian individual

*Mat. XXVI : 64 has "*ap arti*" (from the present), Luke XXII : 69 has "*apo tou nun*" (from the now).

and the Christian society, refusing conformity to the requirements of nation and society and transformed into obedience to the command of Christ, resolves not to make war, resolves in time of war to make peace, so far war has already been abolished. Whatever others will, for those who so resolve war is no more—peace has come. Most of us did not think or act that way when the world war came.

Can industrial and economic injustice be abolished? Yes and no. If the Christian individual and Christian society refuse to be governed by such laws of supply and demand as are the expression of selfseeking and acquisitiveness and actually pay the prices dictated by a standard that loves one's neighbour as one's self, by a standard that seeks not selfish advantage but rather to give "those things that are just and equality" (Rev. Ver., margin) then already so far economic exploitation has been abolished. If these become in fact the economic principles by which we live then already there will have begun in our midst an economic revolution more revolutionary than the goal of the Bolshevik. Such a revolution did actually begin, as the New Testament records, under the inspiration of Pentecost. That same Spirit is not without His witness in the minds of some today.

Can vice be eradicated? Yes and no. Yes, in an individual or in a society that chooses to walk by the Spirit, for the fruit of the Spirit is love and self-control.

To all these questions Yes and no. Yes, because that is God's purpose for His children; and to all of them no, because society chooses war; it chooses covetousness; it chooses license and divorce and prostitution; and it is free to choose good and evil. Free to choose, but the principles of Jesus are and remain the norm for human conduct; His commands are not a cult of a sect; they are principles binding always on all men. To neglect them is to choose destruction. It is no mere work of supererogation of the ultra pious to strive after them; it is the inescapable obligation of all to live by them. It

is for the Church to embody them; more, she must proclaim them on the very housestops. She can coerce none into loyalty, she must challenge all to repentance and obedience and faith. She must carry the gospel into all the world; not merely all the world geographically, but all the world of human relations; social, industrial, political, national and international. She must free herself alike from the temptation of compliance to compromise with worldly standards and from the temptation to a separatism that would let the world and its problems of sin and sorrow go by.

By all means let us "come out and be separate" but let the separation be one of the very soul and of the aim in life; by all means let us be of those who are looking for the appearing of the Lord, but let us be busy about the task that hastens His coming. Already there is at work in the world a supernatural society, endued with supernatural power. At its foundation it was said of it "On this rock I will build my church... I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven." Let no man seek to measure the measureless possibilities for achievement and for good of the Christian Church. May it not become true for our generation as it became true for the first generations of Christians that "there be those standing here who shall in no wise taste of death till they see the Son of man coming in His kingdom."

If these be Christian principles of social service how are they to be applied to the two special cases that have occupied the attention of Federal Council in recent years: namely a higher standard of sexual morality in Korea and such a measure of social justice as is represented by "a living wage?"

For the first we feel that the Christian community must be informed and educated in those holy ideals concerning sex which the Scriptures set forth. It is proposed that Christian sex education be introduced into our schools. Such a course has already been undertaken in one girls' school; a pamphlet embodying that

course is, we hope, to be made available through the C. L. S. Not only must the Church in Korea become informed, she must become articulate, she must declare the scientific fact that a life of sexual control is a prize physically and morally within the possibility of attainment of all who will to achieve it. Publicly too she must challenge and oppose a policy that has accepted as expedient or necessary, the licensing of prostitution. Literature, public meetings, the press, the pulpit and petitions to the government may all be used. At the present time a petition is being prepared for presentation to the government by the Korean and Japanese committees at work against that evil. It is hoped that the petition will be widely signed by foreigners as well as by Koreans and Japanese.

The war must be carried into the enemy's camp. In Tokyo the Salvation Army went boldly into the licensed quarters and denounced the evil. Whether by this method or another it surely is our duty to carry to the women living in the virtual slavery of those quarters the message of Christ's invitation to freedom, to friendship and to holiness. We must back our words with the offer of a place of refuge; hence the the urgency of the committee's appeal to co-operating missions to secure the money already promised by them for a Rescue Home. The Salvation Army has a site and the foreign staff already available is urging us to proceed with the building.

In this campaign we should turn to fullest use and give wide publicity to the humane provision of the Japanese law that a woman is free, by declaration at a police station, to come out from the life of prostitution *nor does debt to the keeper provide a legal ground to compel her continued service*. That fact pressed to an issue is enough to wreck licensed prostitution as a commercial system run for gain.

The other subject that has claimed the attention of the Social Service committee is the right to economic justice, and the question of a living wage has been investigated and pro-

nounced upon by Federal Council. What can be done to make our affirmations more than a mere benevolent aspiration? The question becomes one of personal and mission finance and its ramifications involve the economic structure of society. It is enormously difficult: so difficult that it is not going to find solution apart from a wisdom from on high and a sympathy that constrains men to bear one the other's burdens.

To state a case: A missionary institution run without thought of gain, and doing a great work of Christian charity, finds its expenditure heavily in excess of its current income. The institution is in debt. A number of its employees—while not receiving less than other low paid labour in Korea—are on a wage less than practical and scientific experts have declared to be compatible with fulness of life. What ought to be done? Should the payment of a living wage await the Ides of March, when the coffers of a humanitarian missionary institution overflow, or is such payment a present Christian obligation? The question is as perplexing as it is urgent. When we are harassed by the wearing responsibility of such problems as these is it fanaticism or is it a sensible spiritual and financial instinct that encourages us to dwell on and to act upon the promise of our Lord, that to those who seek first the kingdom of God and His righteousness the needful things of this life shall be added also. If to pay (be the amount larger or smaller) a living wage is but to do justly, may we not venture to believe that a determination to do so, a determination taken even in the face of pressing financial difficulty, would somehow in the providing goodness of God prove itself a sound, economic policy?

Less than a drop in the bucket it would seem, all the missionary community can do to reform the industrial and economic evils of this country. But is that really so? Is it not rather the case that if we committed ourselves unreservedly in fact to that which we have affirmed in word, we would find ourselves to have inaugurated a beneficent, econ-

omic and social revolution? The more I think of it the more I am convinced that to say so is not extravagant rhetoric but statement of sober fact.

When the apostle Paul sent back the converted slave Onesimus to his Christian master Philemon to be received "no longer as a slave but as a brother beloved there commenced a movement potent beyond all human estimate. Not yet in the hearts of all men does brotherly love prevail, but it is the case that few if any Christian men would now consent to hold slaves, and slavery as a legal institution has gone. When the Christian Church accepted the injunction "be not drunken with wine wherein is excess but be ye filled with the Spirit" temperance was established. Not yet in the lives of all men does the fruit of the Spirit—self control—abound, but it is the case that for an increasing multitude of Christians intemperance in alcohol is not even a temptation, and a whole great nation has set its face against indulgence in drink.

When our Lord went about healing the sick, when He spake the the parable of the good Samaritan, there were exhibited in human life a will and a power to help that have moved with an increasing momentum down the ages. Not yet are the hearts of all men moved by a divine compassion, but it is the case that the Christian Church has multiplied her hospitals and her agencies of loving help throughout the world; it is also the case that institutions of beneficence and healing have become part and parcel of our Western civilization. More remarkable still, we see an Oriental government so influenced by the Christian leaven of philanthropy as to multiply hospitals and similar institutions in an annexed territory. That enlightened self interest may have entered into the decision that made such a policy I am not concerned to deny. The fact of humanitarian effort remains.

When the Son of man, Lord also of the Sabbath, gave to His followers a boon better than the Jewish Sabbath, a new day dawned. Not

yet do all men live their lives refreshed by that continuing rest which is the present reward of labour in the Lord; but it is the case that for multiplying numbers of Christian men and women their meat and joy is to work the work the works of God their Father; it is also the case that incorporated with the covenant of the League of Nations is the humane and beneficent provision that in the conduct of civilised industry there shall be one day's rest in seven. A generation ago a little band of Christians in government service in Japan spoke with unequivocal voice; cost what it might, they were determined that their Sunday was to be devoted to Christian worship; because of their stand the civil service in Japan today enjoys each returning Christian Sunday as its day of rest.

By our words and by our actions let us refute the heresy into which, alas, we all are but too prone to fall; the heresy that denies to the Church her freedom to create and maintain her own standards in all the affairs of life; affairs social, economic, political, national and international.

The question is not at all whether the principles of Jesus are workable, the crucial issue (the issue that involves a cross) is whether we his followers are prepared to work them out in a world which rejects and scorns them. The uncertainty is not at all whether the policy of the Son of man would bring prosperity and invincible power to societies and nations which fear them and fight against them as incompatible with economic stability and inimical to national security; breathless suspense does await our answer to the unanswered question of our Lord, "When the Son of man comes will He find faith on the earth?" Faith confronts a hostile public opinion, faith essays the reformer's task, faith accepts the martyr's reward, faith adventures on the road that leads to vicarious sacrifice, faith follows to the cross. Howbeit, when the Son of man comes will He find faith on the earth?

On the answer depends not only the

Church's freedom and her very life. Even larger issues are at stake; for whenever Christian men step out in independence of Christian judgment and Christian activity Christ's saving purposes are being worked out for the world for which He died, the world He came to save. Already a change has been affected in the world order, already a leaven is spreading, in the meal, already that faith which is the victory that hath overcome the world is winning victory, and already the

social, political, national, and international conventions to which men have hitherto adhered are found in process of transformation. Men of good will use the beneficent change for greater good, evil men abuse it and grow worse; but who can negate the eternal purposes and foreknowledge of God.

The Master said, and His words are sharper than any two edged sword: "If ye know these things, blessed are ye, if ye do them."

With the Island Women of Chemulpo District

MARGARET HESS

CHEMULPO DISTRICT is one of the oldest parts of Methodism in Korea. Its territory includes, aside from two mainland circuits and Chemulpo city, churches and prayer groups on nineteen islands varying in size. The smallest has but one village and the largest is said to be 80 *li* long and 40 *li* in width.

As to culture and characteristics, the people vary as much as they do in different towns on the mainland, or as different sections of America or of any other country vary. Some are quite progressive and are in touch with the world to a surprising degree, while perhaps on nearby island can be found the extreme conservative who is still living to a large extent in the past. Often neighboring villages on the same island differ greatly in these respects. For example, Yongyu is a very inaccessible island only a few miles from Chemulpo. On it are two villages only about fifteen *li* apart. From one of these have gone out into the city schools a number of boys and girls, some even have gone to America. While in Chicago in 1919 I was quite happily surprised to meet a young woman who had graduated while I was still in charge of the Chemulpo school work. She had gone to America to marry an enterprising man who was a close friend of her brother. The other village, only a few *li*

from her former home seems still to be locked in the past. Five or six years ago I had the rather unique experience (in these days) of being the first foreigner that the people of Sawkumde island had ever seen. They live within sight of both a coasting steamer and launch line, but are not migratory in their habits. Some of the people living on the next island have traveled to lands beyond the sea. In many of these villages we are privileged to meet people of refinement and gentle manners who are most careful in regard to finer points of Korean etiquette and culture. One also meets those who are guiltless of any knowledge of these qualities.

The islands have produced not a few of the more faithful and efficient of our church workers. A number of the ordained men of our Methodist ministry as well as some of our best Bible women were originally islanders. For many years their names have been on the roll books of Ewha Haktang, and the Women's Bible Training School of Seoul boasts of at least four graduates who started out from island homes. The faith of an island Bible women has many exhaustive tests, for she not only has the difficulties and pleasures of her mainland sister, but those of all sorts of sea travel in the bargain. It may be more fun to

be tossed about in a dizzy little boat than to walk a few miles, but I doubt it.

As elsewhere the church work divides itself naturally under three heads, educational, medical, and evangelistic.

On the island section of Chemulpo District there are seven primary schools for girls. Some of them do not produce all that might be desirable in the way of educational standards, but they are all serving as an influence to uplift the womanhood of Korea and are therefore worth the effort that goes into them. Some of the girls from these country schools come into Chemulpo to finish the primary course in the Yungwha school before going to Ewha Haktang. In practically every place where we have schools one can find a right healthy Sunday school as well. Aside from these educational advantages the school worker, Miss Overman, conducts parents' and teachers' meetings. In a number of places night schools for girls and young women are being carried on.

A little over a year ago Dr. Hall put forth a great deal of effort and located one of her extension dispensaries in our city, placing a Korean young woman, Dr. Kim, in charge. Dr. Kim seems to be a woman of fine character and has the high purpose of serving Korean womanhood even at a financial sacrifice to herself. The dispensary has weathered quite a few storms but is now getting on its feet. Our district supt., Mr. Kim, is heartily in favor of this branch of the work and together with the pastors of the district has assisted by sending patients as well as subscriptions to help out. A day or so ago he told me that he was planning to have a special Easter offering for the benefit of our medical work. Each island woman who receives treatment from either Dr. Kim or Dr. Hall becomes an advertisement.

There is also the purely evangelistic work. In this there is of course the usual amount of house to house visiting, as well as the regular church functions. Aside from those we have definitely planned religious educational work. During the month of April a Bible institute is

held. To this are invited all the Bible women, and as many others as they can persuade to come with them for the month's study. The course extends over six years with a certificate at the close of each year's successfully passed examinations, and a diploma after the course is completed. There are also fall normal classes in which the leaders are given Bible study and normal training to fit them to teach in smaller classes which are held during the winter months in as many places as a few women can be gotten together for study. Within the conference year thirty-nine classes were held with an attendance of over seven hundred women.

A home study course is offered for women and girls who have no other educational opportunities. It includes the learning of Eunmun, a little Chinese, the Lord's Prayer, Apostles' Creed, 23rd Psalm, letter-writing, a study of some of the books of the Bible, Mrs. Noble's book on the care of children, etc. This also is a certificate and diploma course. A goodly number of women and girls are working on it.

An island worker finds it very difficult to set dates with any expectation of holding rigidly to them. Travel is uncertain because of the difficulties attending such a high tide as we have along this coast. The tide at Chemulpo is said to be a few inches over thirty-one feet. With storms and the constantly changing tide it is not strange that one is sometimes stranded on a mud flat long enough to mix up dates considerably. Neither is it an unheard of experience to be overtaken by a storm and have to hide behind an island until sailing is again practicable. A motor boat is a great convenience but there are many times when wind and waves defy even the "Cincinnati." She is a plucky little craft but sometimes doesn't "take a dare;" however she is always willing to do her best when there is a prospect of making a few new acquaintances among the island women.

Notes and Personals

Left on Furlough

Mr. and Mrs. Brannan and family left Choonchun for U. S. A. March 26.

Dr. and Mrs. Mansfield and six children left Seoul for U. S. A. March 28.

Mrs. Frampton and four children left Seoul for England April 7.

Mr. and Mrs. Gorman and baby left Seoul for Canada on April 10.

Miss M. V. Davis left Soonchun for U. S. A. April 4.

Miss A. I. Gray of Kunsan, left for U. S. A. April 12 (sick leave).

Miss Julia Martin of Mokpo, left for U. S. A. April 19.

Miss A. M. McKee, of Chairyung, left for U. S. A. April 14.

Mrs. Follwell and children left Pyengyang for U. S. A. on April 14.

Returned from Furlough

Mr. F. M. Brockman (Y. M. C. A.) and family, reached Seoul, April 14.

We are indebted to Mrs. W. R. Cate for the following interesting items of Methodist information.

Bishop and Mrs. Welch are booked to sail from Vancouver April 17th. He writes, "My plan is to meet the Mission Council and Woman's Conference in Japan and then come on to Korea, assuming that the Korea Conference will be held either June 17th or 24th.

Miss Edna VanFleet and Miss Jeanette Walter have returned from furlough, the former resuming work in the Kindergarten department at Ewha Haktang and the latter taking charge of the girls' school at Pyengyang. Their coming brought joy to many as they had with them a supply of Easter hats, shoes, etc., for a number of their friends.

Rev. and Mrs. Corwin Taylor have resigned from the M. E. Mission and a sale of their household goods was held on April 4th.

Rev. and Mrs. J. V. Lacy and Mrs. F. M. Beck are planning to leave on May 5th on

furlough. Mrs. Beck goes on a few months' visit to her parents both of whom are quite feeble.

Miss J. Marker is also planning to leave on furlough some time in May, and Mr. and Mrs. J. E. Fisher and Rev. and Mrs. E. H. Miller go a little later.

Mrs. Thomas, Secretary of the W. F. M. S. of the M. E. Church, is expected to make her long promised visit to Korea in May.

Mr. and Mrs. Alden Noble will probably sail for Korea some time in the summer, going by way of India to visit Mrs. Noble's parents, who are missionaries there.

Dr. and Mrs. Sherwood Hall are also appointed for this year but will probably not reach the field until January.

Bishop and Mrs. Boaz left Seoul on April 7th on their way to America. They expect to return some time before the Annual Meeting of their mission and to be accompanied by their daughter Mary Louise.

The Korean S. S. Convention opened its annual gatherings in Seoul on April 14th with an attendance of nearly 100 delegates.

Mrs. Mabel G. Seaman, a very delightful soloist in Methodist circles, singing under the name of Mabel Garrison, is visiting the Far East at the present time. She gives three concerts in Shanghai, six in Tokyo and several at other places. She is arranging to visit Seoul some time in May and will doubtless be arranging for concert work. She will be on the lookout for mission impressions likewise and we anticipate some helpful missionary contacts.

A number of Korea missionaries attended the Foreign Missions Conference at Washington D. C. including the Gensos and the Avisons, H. A. Rhodes, Miss Agnes Graham, C. U. Weems and "others," whom we know not.

For a number of years Mr. Hugh Miller has been responsible for the preparation of this "Notes and Personals" page, for which we are greatly indebted. This responsibility he now wishes to relinquish and therefore friends are requested to forward all items of information under this heading *not* to Mr. Miller but to the Editor: Rev. A. F. DeCamp, Seoul.

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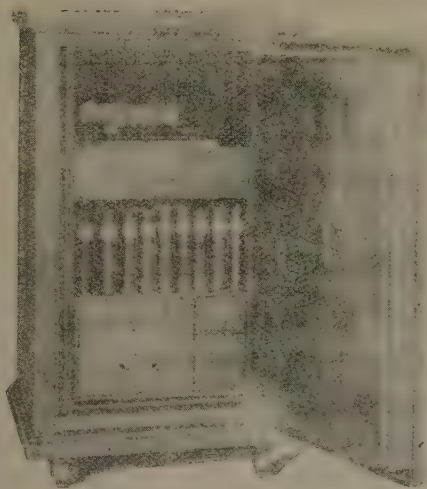
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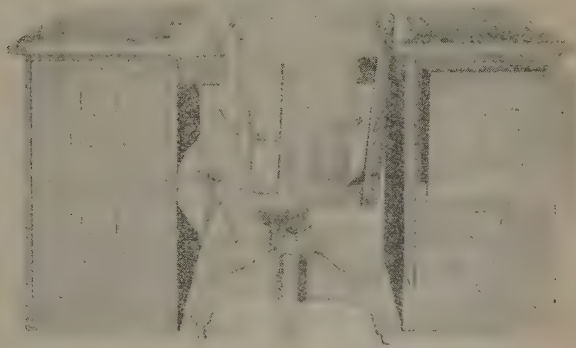
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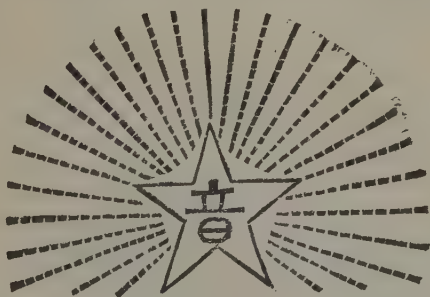
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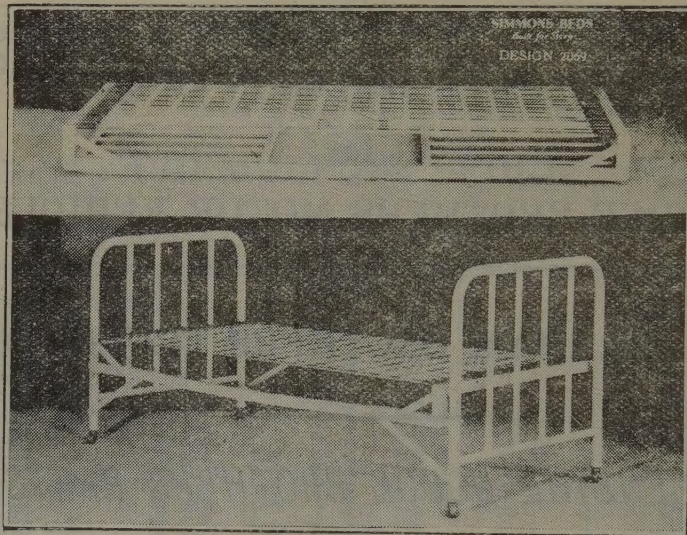
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